paired. Until after 1911 any work which would lay claim to serious consideration as a piece of literature and worthy of any other purpose than of whiling away a leisure hour or of educating the masses had to be in *wen It.*

This literature has dealt with many kinds of subjects and can be placed under several headings. First in order of esteem by the Chinese have been the classical books. They are popularly supposed to come down from Chou and pre-Han times, although, as we have seen, large portions of them originated in the Han. The list of those regarded by Confucianism as of highest worth—to which the term "canonical" may be applied—varied at different times. Beginning with the great neo-Confucian scholars of the Sung the Classics *par excellence* have been nine in number and in two groups. The *Wu Ching* or Five Classics are the *I Ching,* or Classic of Changes, the *Shu Ching,* or Classic of History, the *Shih Ching,* or Classic of Poetry, the *Li Chi,* or Record of Rites, and the *Ch'un Ch'iu,* or Spring and Autumn (Annals). All of these, it will be recalled, were described in the second chapter. The *Ssu Shu,* or Four Books, the second group, are the *Lun Yu,* or Analects, containing many of the sayings attributed to Confucius and his immediate disciples, the *Ta Hsiieh,* or Great Learning, ascribed to a disciple of Confucius, the *Chung Tung,* or Doctrine of the Mean, supposedly by a grandson of Confucius, and *Meng Tzii,* or the discourses of Mencius. Both the *Ta Hsueh* and the *Chung Yung* are sections of the *Li Chi,* but were singled out from it by the Sung scholars of the dominant school as of especial importance.

In addition to these, other early works have

been highly regarded, some of them having been included in the canonical lists of pre-Sung dynasties. The most important are the *Chou Li,* or Rites of Chou, the *I Li,* another collection of rites, the *£rh Ya,* an early dictionary, and the *Hsiao Ching,* or Classic of Filial Piety, held to be the record of a conversation between Confucius and one of his disciples.

We need not enter into the moot question of the authenticity, dates, and authorship of these various works. Something of that has been touched upon earlier. Here it need only be said that none of the Classics has escaped searching critical tests and that the traditional ascriptions of authorship and accounts of com-